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A
S E R M O N

Preach'd before the

Artillery Company
of *Nottingham*,

O N

Monday the 28th of *May*, 1716.

B E I N G H I S

Majesty's Birth-Day ;

A T

St. MARY's in *Nottingham*.

By SAMUEL BERDMORE, M. A. Vicar of
St. Mary's, and Prebendary of the Collegiate
Church of *Southwell* in *Nottinghamshire*.



L O N D O N,

Printed for WILLIAM WARD and JOHN COL-
LYER Booksellers in *Nottingham*. M. DCC. XVI.

SECRET

Presented before the

Artillery Company
of Nottingham

ON

Monday the 28th of May, 1716.

BEING HIS

Majesty's Birth-Day;



at Mary's in Nottingham.

By Wm. Bland, Bachelior, M.A. Vicar of
St. Mary's, and Rector of the Collegiate
Church of St. Mary in Nottingham.

LONDON,

Printed by Wm. Ward and John Gore,
at the Bookshop in St. Andrew's Church, 1716.

To the Right Worshipful

Julius Hutchinson Esq; High Sheriff of Nottinghamshire;

Deputy-Lieutenants of Nottinghamshire.

To Sir *Francis Molyneux* Bar.

To *Samuel Watkinson* Esq; Mayor of Nottingham;

To *John Collin* Esq; Deputy-Lieutenant, and Captain of the Artillery-Company;

And Aldermen of Nottingham.

To Mr. *Benjamin Green*, Lieutenant;

To Mr. *Thomas Trigg*, Ensign;

A N D

To the rest of the Gentlemen of the Artillery-Company of Nottingham, who associated themselves at the beginning of the Late Rebellion, in Defence of his Majesty's Person and Government,

and are commission'd by Royal Authority, under his Grace the Duke of **NEWCASTLE**, Lord Lieutenant of the County of Nottingham.

GENTLEMEN,



I Preach'd this Sermon at your Request, being ready to lay hold of any Opportunity to recommend so seasonable a Zeal as you have shown for our Common Safety, and to testify my hearty Concurrence with you in so good a Cause; and upon the same Motive it is, that I am prevail'd with by you to make it publick.

Upon a Review of this Discourse, I find Reason enough to make Apology for its Meanness, but none at all for the Subject-Matter of it. It cannot surely need an Excuse to commend a Zeal for the happy Government we live under, when so unaccountable a one has appear'd against it; when we have seen it openly insulted by an actual Rebellion; and when we still see such Numbers of Men even glorying in their Disaffection to it, and so far deluded, as to call it a Zeal for the Church.

DEDICATION

IV

Church. I cannot but think it incumbent upon us to do what we can to remove so great a Scandal from our Church, and to endeavour to dispossess Mens Minds of such mischievous Notions, which have been so industriously and so successfully cultivated among them, to the Prejudice of our present happy Establishment: And while we do this, I am fully satisfy'd we are doing the Church of England the truest Service. I must declare freely, I don't see how we can act otherwise, either agreeably to the Principles of our Church, or consistently with the Oaths we have taken to the Government.

It is to the Glory of the Church of England, that it enjoins its Ministers always to preach Peace, and Submission, and Obedience to our Governours; and I can't imagine what should make it a Fault now: Surely if ever this was a necessary Doctrine, it is so at this time, when Men are so notoriously defective in it: and I know no greater Reproach that can be cast upon our Excellent Church, than to suggest, as too many rash Men are apt to do, that a

Zeal

Zeal for the present Government is inconsistent with a due Affection to the Church. I don't know what Church such Men may mean: I pray God deliver the Church of England from any such Imputation. And may God Almighty, who alone can order the unruly Wills and Affections of Men, dispose us all to the things that make for Peace, and for the lasting Security of our present happy Constitution both in Church and State: which is the sincere and hearty Prayer of,

GENTLEMEN,

Your very Humble Servant,

Samuel Berdmore.



GALAT. iv. †18.

*It is good to be zealously affected
always in a Good Thing.*



Don't know any Duty that is more needful to be inculcated, than what my Text recommends; nor any Opportunity wherein I may hope to do it with more advantage, than what now offers it self: when the Occasion of this Day's Festivity points out to us so proper an Object of our Zeal; and when we have in our View so many Examples of this excellent Vertue, in so considerable and commendable an Instance of it.

How agreeable to such a Zeal is your Presence here at this time! How suitable to the Solemnity of this auspicious Day! A Day that deserves to be celebrated with the highest Expressions of Joy and Thankfulness, for giving Birth to a Prince who is so great a Blessing

sing to the World, peculiarly so to this Church and Nation; the great Security of the Protestant Religion, and, under God, the Life of all our Hopes.

You who chiefly make up this Assembly, have given a very seasonable Proof of your Loyalty and Affection to your King, by engaging your selves so early in his Defence, and in the Defence of your Religion and your Country, in a time of the greatest Danger, when a most wicked and unnatural Rebellion rag'd among us, and threaten'd us at our very doors.

Blessed be God, we now see a happy End of it; but it should always be remember'd to the Honour of those who were so forward to shew their Abhorrence and Detestation of so vile an Enterprize, and so ready to join their Help against it.

You of this Town, and indeed of this whole County, have signaliz'd your Zeal upon this Occasion in a very extraordinary manner; and 'tis to your peculiar Glory, that you have been Examples to others of your Neighbours and Fellow-Subjects: who while they were contriving how to express their Loyalty in a proper manner, were gladly directed by your Pattern, and readily join'd in the Method which you so wisely projected.

I need not admonish you to go on in so good a Work: your Appearance here in so publick a manner shows your Resolution to do so; and must convince those who are Enemies to
our

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our King and Country (if there be any such Wretches yet among us) that you are still ready to appear in their Defence against any that shall ever dare to disturb their Peace: and I trust that God will always assist and prosper you in so good a Work.

It is with pleasure that I can observe, that you begin your Work in such a manner as is the likeliest Method to ingage God's Blessing, while you mix your Triumphs with Devotion, and pay your due Homage to the *great Captain of your Salvation*; by making your first solemn Rendevous in the House of God, and performing your religious Exercise of Prayer to the Throne of Grace, for a Blessing upon those Arms which you have taken up in the Service of God and your King.

I shall think my self happy, if I can employ that Part which I have the Honour to bear on this Occasion, to the Promotion and Enlargement of so excellent a Design; and I can't tell how I can hope to do it more effectually, than by recommending it to the Esteem and Imitation of others, by enforcing your Example with the Authority of the great Apostle St. Paul: *It is good to be zealously affected always in a Good Thing.*

This I shall labour to do,

First, By explaining my Text. And,
Secondly, By a particular Application of it to the Occasion of this Solemnity.

First, I shall be but very brief in explaining the Words of my Text. *To be zealously affected*, is a Phrase easy enough to be understood, tho rash and unwary Men are so apt to abuse and misapply it. It means no more than this, *To apply our Minds heartily and vigorously to the Thing we are engag'd in*. This is what the Name of Zeal implies; and it may be either good or bad, commendable or blameworthy, according to the Nature of the Object we are concern'd about, or the Manner of expressing our Concern for it. Thus St. Paul's Violence, in persecuting the Church of Christ, is call'd Zeal; and the same Word is us'd by our Apostle in the Verse before my Text, to express the false and misguided Zeal of some, as he here uses for the Zeal he so highly commends: and accordingly, as in my Text it is call'd good, so in other places of Scripture it is reckon'd among the vilest Sins.

My Design in the Prosecution of this Subject will not allow me time to state the exact Bounds of this Duty; I shall therefore just offer to your Consideration the Directions which my Text lays before us for the regulating our Zeal: which are,

1st, That our Zeal must be employ'd in a Good Thing.

2dly, That it must be *always*. To which,

3dly, I shall add another Rule, which the Scripture has made equally necessary; *i. e.* that we must express our Zeal in such a manner, as

not

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not to interfere with other Christian Duties. All these Qualifications are absolutely necessary to a true Christian Zeal, and a Failure in either of them will render it faulty.

1st then, It concerns us, above all things, that our Zeal be employ'd in a Good Thing; otherwise it degenerates into Sin: and the more zealous we are, the more Guilt we shall contract by it. I wish we had not Instances among us of Men who shew a Zeal even in the most flagrant Impieties; who, in the Scripture-Language, *delight to do Evil; that draw Iniquity with Cords of Vanity, and Sin as it were with a Cart-rope.* But this is too notorious a Deviation from the Rule here laid down, to need any special Consideration; nor will it require pains to shew that nothing but what is good can be a fit and proper Object of a Christian Zeal: the only Difficulty is to know what is so; for tho God has indeed sufficiently *show'd us what is good,* yet the Weakness and Perverseness of Men has misled them into many fatal and dangerous Mistakes about it.

To be zealous for the Honour of God, for the Interest of our Holy Religion, or for the Good of Mankind, is, no doubt, a good and commendable Zeal; Lukewarmness and Indifference in such things are always sinful: but even in these Cases, our Zeal may be misguided and mistaken, and so lose its Virtue and its Reward. And the Corruption of human Nature has in all Ages afforded us too many Instances of the vilest things done by Men under

a pretence of Zeal for God and Religion. Our Saviour himself foretells his Disciples, *That the time should come, when Men should kill them, and think that they did God service: Joh. 16. 2.* And this was sadly verify'd in the bitter Persecutions that were rais'd against the Christian Church in the very beginning of Christianity: and we have ever since that time had frequent and dismal Proofs of it, and in none more notoriously than in some who call themselves Christians, the only true Catholicks; who, while they would impose upon us the grossest Absurdities both in Faith and Practice, and stick at no Violence and Cruelty to propagate their Errors, are yet so vain as to tell us, and it may be, persuade themselves to think so too, that they are doing God service.

But such a Zeal as this, wherever it appears, is certainly faulty, tho it may proceed from never so good Intentions: and this we may learn from St. Paul's Case, who himself gives us a large Account of his furious Zeal, and of its Guilt: He tells us, *That he breath'd out Threatnings and Slaughters against the Disciples of Christ; That he persecuted that Way unto the Death, binding and delivering into Prisons both Men and Women: Acts 8. 9. & Chap. 22. 4.* And in all this it appears, from his own Account, that he was persuaded in his own Mind, that he was doing God service: *I verily thought, says he, that I ought to do many things contrary to the Name of Jesus.* But for all this, he condemns himself, and charges his Actions with

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with heavy Guilt: he calls himself a *Persecutor, a Murderer, and the chief of Sinners*; even so he tells us at the same time, that he acted according to the Dictates of his own Conscience. He says indeed, *That he obtain'd Mercy, because he did it ignorantly, and in Unbelief*; God Almighty was more ready to pardon him upon that account: but still he speaks of it as a damnable Sin, not to be forgiven without Repentance. A good Meaning is, no doubt, some Mitigation of a Crime, but it will not wholly excuse it from Guilt; very far from it, when Men have Opportunity to know better, and are negligent and unconcern'd about the Truth, or are blinded by Passion and Prejudice from discerning it.

But is not this then a great Discouragement to Zeal? If it be so dangerous to employ it wrong, and so easy for us to do so, is it not safer for us to act with more Indifference? No, Zeal is certainly a Christian Duty, the Things of God and Religion demand it of us; so that the Danger of being mistaken, should teach us Care and Caution, but ought by no means to fright us from our Duty. And after all, God has provided sufficiently for our Security; we have a safe Rule to walk by; the Holy Scriptures, as they are sufficient for our direction, so are they plain enough in all things necessary to Salvation: whatever is not so, whatever, after a due Enquiry, appears still doubtful and uncertain; we may conclude, for that reason, is not a proper Object of our Zeal.

Zeal. So that if we keep close to this Rule, we shall not easily miscarry; and 'tis for want of a due regard to these Sacred Writings, that others are so notoriously faulty in this respect: If they would pay more deference to the Bible, and less to Tradition, it would go a great way toward clearing their Mistakes.

Upon the whole, tho God has left us liable to Error, yet he has graciously afforded us sufficient Means to secure us from any that may be fatal to us: if we are sincere and impartial in our Enquiry after the Truth, and join our devout Prayers to God for his Guidance and Direction, we shall not be in any great danger of Error; and if we should at last be mistaken, I doubt not but God, who discerns the Hearts, will easily pardon such Errors, as are unhappily entertain'd by honest Minds, that are willing and desirous to be better instructed.

I have been the longer in stating this Rule, because so much depends upon it: and the Sum of all this is, That as our Zeal ought to be employ'd in a Good Thing, so it is our Duty to take care to inform our selves what is really so. To be zealous for things that are doubtful, is literally the Zeal which the Apostle condemns, *that is not according to Knowledg*: and to be zealous in a wrong Cause, tho we may think never so well of it our selves, if it proceeds from our own Neglect, will certainly be imputed to us as Guilty; and, without Repentance, will turn to our Condemnation.

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2dly, Another Qualification that my Text lays down as necessary to a good Zeal, is, that it should be constant; *It is good to be zealously affected always*: for Zeal, like other Duties, if it be only by Fits, or in some particular Cases, is of very little Value in the sight of God. No Virtue will be rewarded that is not crown'd with Perseverance; and *he only that endures to the End shall be saved*. Whenever the Honour of God, or the Good of our Neighbour, whenever the Interest of Religion, or our Country, is concern'd, they certainly call for our Zeal; and it is our Duty to exert it, be the Difficulties or Dangers that attend it ever so great. But in all these Cases there are Circumstances may happen, which require a more than ordinary degree of Zeal: for instance, when the Name of God is insulted by bold and daring Sinners, it is our Duty to show our selves zealous for God's Honour; to be silent and passive upon such an Occasion, is the basest Treachery. Thus again, when Religion, or the Good of our Country is in danger, it is certainly the part of every honest Man to give his utmost Help in their Defence: To be inactive and indifferent at such a time as this, is utterly inexcusable; for however Men may allow themselves in Indolence at other times, yet in such Extremities it is never to be indulg'd without the highest Guilt. Coldness and Indifference in a good thing is always faulty; but when there is so much cause to exert our Zeal, a Neglect becomes *exceeding sinful*.

But this Rule of the Apostle may, without any Violence, be extended further, as a Direction to us, to show our Zeal not only at all times, but also in every good thing: A Direction, I am sure, it is very needful to be mention'd, because so many Pretences to this excellent Virtue are very defective in it. It is common to see Men express a great deal of *Zeal* for some particular Duties of Religion, and a most violent Passion against some Vices; and at the same time be very cold and indifferent about others of equal Consequence. But such a partial Zeal as this cannot be right; for however good the things may be, that they happen to espouse, or how evil soever the things they decry, yet such a Zeal cannot proceed from a true Principle. It is a vain thing to talk of a Love for God, or a Concern for his Honour, while we our selves make no scruple to transgress his Commands; or to pretend a *Zeal* for his true Religion, while we neglect the Practice of it: and it is equally absurd for Men to make a show of Conscience in some things, while they pass over others with little or no regard. True Religion is uniform as well as constant; and whenever this is really at the bottom of our Actions, it will make them so too.

I would not be understood, as if I meant that all the Parts of Religion are of equal Value, God himself has plainly made a difference; but most certainly all of them are our Duty, and some measure of our Zeal is due to all. We can neglect none, not the least of God's
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Commandments, without Sin; but when we employ our Zeal chiefly upon those, that God has laid the least stress upon, much more when we do it with the neglect of the weightier Matters of the Law; such a Zeal is good for nothing. What signifies making a Noise about the Forms of Religion, while we neglect real and substantial Holiness? The End of all Religion is to make Men holy, just, and merciful; and while we are defective in these, a pretended Zeal for the Modes of Religion is no better than Hypocrisy. What our Saviour says to the *Scribes* and *Pharisees*, who were guilty of this very Fault, should be our Rule; *these we ought to do, and not to leave the other undone.* But when we make such things the only or the chief Matter of our Concern, such a Zeal will never recommend us to God, however glorious and splendid it may appear to Men.

3dly, But I must hasten to the third and last Rule I laid down, as necessary for the regulating our Zeal; and that is, that it be express'd in such a manner, as not to break in upon other Christian Duties. This, tho not expressly mention'd in my Text, yet must be suppos'd, and is indeed absolutely necessary to a true Christian Zeal. No Cause, tho ever so glorious, can justify any unlawful Means to serve it. Whenever our Zeal for any thing, tho ever so good, carries us out of the way of our Duty, and drives us to such Methods as Religion disallows; we may be sure such a Zeal cannot

be good. What then can we think of those Men who talk of advancing God's Glory, or propagating his Religion by Cruelty, Persecution, Murders, Massacres, and all manner of Evil? Or what can we judg of that Cause or that Religion, that inspires Men with such malevolent Spirits? And yet how much of this Zeal have we seen and felt from that Church, that calls her self the only true Church of Christ? I wish it were peculiar to them, but God knows we have something too like it among our selves: It shocks one to see what Hatred and Violence, what Cruelty and Injustice is every day committed among us, under this glorious Pretence of Zeal for God and Religion. But our Saviour has left a very proper Rebuke to such Zealots, *Ye know not what manner of Spirit you are of.* Most certainly it cannot be the Spirit of Christianity; and whatever vain Characters such Men may assume to themselves, or how glorious soever the Cause may be that they espouse, yet while they pursue it by such ungodly means, their Zeal becomes sinful; and as the Apostle declares, *their Damnation is just.*

I have now gone thro what I at first propos'd for the explaining of this Duty; and by the Rules I have laid before you, tho in so short and imperfect a manner, I hope, you may be able to see what true Christian Zeal is, so as to distinguish it from all false Pretences to it. And now, if I had time, I might recommend such a Zeal, by showing that it is not only
good,

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good, but necessary ; it is indeed so necessary, that there can be no true Religion without it. It is this that gives Life to any of our religious Performances ; it is this, the Devotion of the Mind, that adds Strength and Efficacy to our Prayers, by which they ascend up to God, and as it were *take Heaven by Violence*. In a word, it is this holy Intention of the Soul that makes our imperfect Services of any value at all ; and where this is wanting, they are no better than Formality.

Secondly, But I must not stay any longer from the next thing I propos'd, which is to make a more particular Application of this Discourse to the Occasion of this Solemnity.

And it is with Satisfaction that I can so far exemplify the Duty I have been explaining, by so glorious an Instance of Zeal as is now before us. The Cause you are engag'd in is just and honourable ; it is the Defence of our Religion, our King, and our Country : and your Appearance here to solemnize this happy Day, is a fresh Proof of your Constancy, that you resolve to be zealously affected always in so good a thing. I must add too, that you express your Zeal in a very becoming manner, highly consistent with the Rules of Christianity: for tho the Christian Religion forbids all needless Quarrels, and restrains us from all hasty Resentments ; yet most certainly a just Defence of our selves, and much more a Defence of the Publick, when 'tis basely assaulted, has

has been always thought reconcilable with the severest Precepts of Patience and Self-Denial.

Our Saviour indeed says to Peter, *Put up thy Sword, for he that taketh the Sword, shall perish by the Sword*; Mat. 26. 52. And so 'tis said too by the same Divine Author, *He that hath no Sword, let him sell his Garment to buy one*; Luke 22. 36. But as we are not to stretch the one to encourage unnecessary War, so neither is the other to be understood to forbid the use of Arms on a lawful and good Occasion. St. Austin, upon this Passage, says, that *he takes the Sword in our Saviour's sense, who uses it against his Neighbour, without Licence from the Magistrate*: and so it means no more than what is the standing Law both of God and Man; *He that sheddeth Man's Blood, by Man shall his Blood be shed*. But whatever might be the particular meaning of our Saviour in this Passage, it is certain from the whole Tenor of Scripture, that no such thing could be intended by him, as to forbid the taking up the Sword, when we are commission'd to it by lawful Authority, and when the publick Good or our own private Safety requires it.

All these concur to justify and applaud your Zeal; and 'tis to your further Commendation, that you engag'd your selves in so good a Cause, when your Zeal was so seasonable, your Assistance so necessary to your Country's Safety. If ever there was occasion for *Englishmen* and Protestants to exert themselves, then was the

time;

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time; when our Religion, our Liberties, our Peace, and all that's dear to us, was so openly and so nearly threaten'd by a Rebellion, rais'd and carry'd on in the Bowels of our own Nation: and tho the good Providence of God has so manifestly interpos'd in our behalf, yet there was a time when our Enemies thought their Work secure, and perhaps had Reason enough to think so, and when we could not but see Cause enough to apprehend the greatest Danger. What could we think otherwise, to see so many of our Fellow-Subjects and Protestants, so many who had sworn Allegiance to the present Government, join'd with profess'd Papists, in a Rebellion against it; at a time when the Nation was so naked of Defence, and at a time too when the common People were generally so corrupted, as to wish well to the Cause; and many, almost in all Places, seem'd ready to lay hold of the first favourable Opportunity to join in it? Was this a time for any one to sit still, who was in a Capacity to serve his Country? I am unwilling to say what Censure is due to those that could do so, that could look on and see their Country in such imminent Danger with Indifference: Too many such we had among us, be it remembered by them to their Shame and Repentance!

I would not suggest that every one that did so was a Favourer of the Rebellion, tho the Behaviour of some gave too much Reason to suspect it; but the least that can be said of any of them, is, that they were very useless Members

Members of their Country, and do very little deserve to enjoy those Privileges which they seem'd so unconcern'd for, when in so much Danger. This might indeed in some, be the Effect only of a natural Indolence in their Temper; but 'tis plain, it was not the Case of all. Many of them have been forward enough, at least in their Apprehensions of imaginary Dangers, and have taken pains to distinguish themselves for their Zeal, when the Contest was hardly worth the regard of a wise Man, and when the Matters in Dispute have been of the greatest Uncertainty; as indeed most of our Party-Quarrels have been. The truth on't is, the Folly and Violence of Party has carry'd some Men so far, that they seem willing to venture any Evils that may befall them from the common Enemy, rather than join with those they are taught to dislike, to oppose them: but how such Men can answer for such a Behaviour, either to their King, their Country, or their own Conscience, I will leave to themselves to consider. I had much rather turn our Thoughts another way; and blessed be God, I can say, that the true *English* Spirit is not quite sunk and lost among us: It has appear'd in great Numbers of Men of all Ranks and Degrees, who have exerted themselves like Men that know the Value of our happy Constitution. The great pains that has been us'd to reconcile our Minds to a Popish Prince, has not had such an Effect, (tho, alas! it has had too much) but that the Body of the Nation have
shewn

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shewn another Spirit ; to the great Disappointment of our Enemies, who no doubt were made to believe, that the Hearts and Minds of the whole Kingdom were to be read in the Actions of an ignorant and deluded Rabble, animated and encourag'd by the Arts and the Hire of those, whose Guilt, as it laid the Foundation of all our Troubles, so it made it their Interest to give what Disturbance they could to a Government, whose Vengeance they had so much reason to fear. And 'tis to the Honour of this County in particular, that none of those Tumults and Riots that usher'd in the Rebellion, and which surrounded us on every side, reach'd us ; nor did any part of the Kingdom exert themselves with more Zeal and Unanimity against the Rebellion, when it was actually broke out. This must be acknowledg'd particularly of you, who are the occasion of this Solemnity, who so readily offer'd your Service to your KING, and whose Service was so favourably accepted by him, in a time of the greatest Danger. I may hope for your Patience, while I show more distinctly the Goodness of the Cause you are engag'd in ; it cannot be uneasy to you to hear any thing that may be likely to animate others with the like Zeal.

1st then, The Cause of our Excellent KING is the more immediate Object of your Zeal. The avow'd Design of this Rebellion, was to dethrone him, to make way for one who stands attainted by our Laws in three

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suc-

successive Reigns; *One* that has no other Pre-
 tence to the Crown, than calling himself the
 Son of *King James the Second*; whose arbitra-
 ry Government, and open Attempts to extir-
 pate the Protestant Religion, are so fresh in
 our Minds, and should methinks be very far
 from recommending a **Prince** of the **Papish**
Religion to a Protestant Nation. 'Tis very
 strange, that Men should talk of a Right,
 which the whole Legislative Body of the King-
 dom have so effectually set aside, by such fre-
 quent *Acts of Parliament*; which we have ac-
 quiesc'd in for near thirty Years together, and
 which most of us have so solemnly abjur'd:
 a Right which, I am perswaded, many of
 those that are so forward to talk of, would
 have taken it very ill, a little while ago, to
 have been suspected of such a Notion.

I might here take notice how much our Re-
 ligion obliges us to Obedience and Submission
 to the Higher Powers. I might add, that we
 have most of us sworn Allegiance to our Pre-
 sent Sovereign, which no doubt obliges us to
 defend his Person, and support his Govern-
 ment by all means that our Station makes us
 capable of; but if any thing else can add to
 our Obligations, I don't know what there is
 wanting in our Gracious KING to engage
 our Zeal and Affection. A *Prince* fam'd thro-
 out all *Europe* for his personal Qualifications,
 who has given the World a long and constant
 Proof of his Wisdom, his Justice, and Cle-
 mency: *of his Clemency*, I say, for 'tis a Cha-
 racter

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racter justly due to him, tho the impotent Malice of some is so forward to blemish him in this respect; and it has appear'd very eminently in that very Instance, for which they have been so base as to traduce him. His own foreign Subjects, who have had long Experience of his Vertues, do loudly testify their Love and Esteem for him, who are still mourning for his Absence from them, and wonder, no doubt, at the ill Treatment he has met with among us: And the same Opinion is entertain'd of him here at home, by the Generality of his Subjects by all that know him, by all that are not deluded by the base Insinuations of false and malicious Tongues. But what should above all endear him to us, is, that he is a *Protestant Prince*, a *Prince* of our Establish'd Church, and who has given us his Royal Word, his solemn and repeated Assurances, that he will support and defend it: A *Prince*, who notwithstanding all the ungrateful Suggestions of ill-designing Men, has not done one thing that can give Umbrage to suspect his Affection to our Church; I may say, he has done a great deal to convince us that he is sincere in what he has so often declar'd, *That he resolves to maintain the Church of England, as by Law establish'd.* In a word, a Prince in whom we have the fullest Security; I may add, in whom, and in whose Family under God, our only Security lies, of the Continuance of our happy Constitution both in Church and State. 'Tis in Defence of such a

Prince that your Zeal is imploy'd; against such a Prince it is that a Rebellion has been rais'd; and in favour of one, of whom all that we know is, that he is a profess'd and bigotted Papist: one bred up under the Politicks of *France*, and with an Aversion to the *English* Nation; at least to that part of it which has most signaliz'd it self in the Defence of our Religion and our Liberties.

And this, 2^{dly}, is a further Commendation of your Zeal, that while you are engag'd in the Interest of your KING, you are acting for the Security of these Blessings; for let Men talk what they will, the present Settlement of the Crown in a Protestant Line, is all, under God, that we have for it. Is it possible to imagine that a Popish Prince, who is in earnest of that Religion, that allows no Salvation out of the Pale of their own Church, should ever be easy in tolerating any other Religion longer than 'tis in his power to destroy it? The Principle of Popery makes it criminal in a Prince to do so; it would be no better than Cruelty in him to permit his Subjects quietly to continue in such an Error, which he believes will be their certain Damnation.

I know Men talk of his Promises, and please themselves with thinking that he will be warn'd by his Father's Example from making any such Attempt upon our Religion: but what vain Imaginations are these! What Promises do we think could oblige him to act so notoriously against the Principles of his Religion, which
tells

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tells him, that 'tis unlawful for him to keep such a Promise, or even Oath? Or what Warning could restrain the Zeal of a bigotted Papist, when he thinks he is meriting Heaven by what he does? A dangerous Experiment this is, to venture our Religion and our All upon so poor a Chance; and if we should afterwards be deceiv'd, where can we seek for Remedy? Where can we hope for Relief? God indeed is All-sufficient, and is able to protect us, but 'tis Presumption to rely upon his Providence, when we so foolishly and rashly run our selves upon Ruin, and even court our own Destruction.

Indeed * one of those unfortunate Persons, who has lately suffer'd Death for this Rebellion, and who professes himself a Papist, would insinuate, in his dying Speech, as if he thought it a Calumny upon the *Catholicks* (so he calls himself) to charge them with a Design to re-establish Popery, by setting up a *Catholick King upon the Throne*. This is a very strange Declaration; I should be loth to fix any Prevarication upon the Words of a dying Man: but if he believes it to be so, we must say that he was not sufficiently acquainted with the Religion he profess'd; and whatever might be his particular Motive, to engage in the Interest of the Pretender, yet what the general Expectation of the Papists is from him, in case he should succeed, and what good Reason they

* Colonel Oxburgh,

have for their Expectation, is plain enough to any one. We have seen in Fact, that whenever a Popish Prince has been upon the Throne, they have always acted this way; they have made it a matter of Conscience to bring over their Subjects to their Religion, even against all Promises and Oaths, and by all the Methods of Cruelty and Persecution: And this we know to be the Practice of all Popish Princes abroad at this very time. We know very well, that all Hereticks, among whom we of the Church of *England* are reckon'd the chief, are solemnly excommunicated, once at least every Year, by the Court of *Rome*; and by the Act of Excommunication, all *Princes and Magistrates of that Communion are bound to punish them, and extirpate them out of their Dominions.* This is the known Law of *Rome*, and severe Penalties belong to those that neglect it, that are guilty of what they call a most abominable Crime, of favouring Hereticks, when they have power and opportunity to put it into practice. And after all, to imagine that a Popish Prince, who is a serious Papist, will maintain a Religion which he in his Conscience believes to be heretical and damnable, is a strange and extravagant Fancy. So that the Cause of Religion was plainly concern'd in this Rebellion; and had it met with Success, I am firmly perswaded that the Protestant Interest would have suffer'd a greater Blow, and been in more imminent Danger than it has been ever since the Reformation. No less than this, my

Brethren

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Brethren, the Defence of our Religion, our King, and our Country, is the glorious Object of your Zeal: and if ever any Cause deserv'd it, this does; if ever any Season could make Coldness and Indifference criminal, this was the time. I am persuaded, that this honest Zeal and Vigour, which has appear'd in you, and so many others of his Majesty's Loyal Subjects upon this occasion; this prudent way of showing your Resolution to defend your King and your Country whenever they shall be assaulted, will prove a considerable Safeguard to them: but if still, which God of his Mercy avert; if the same tumultuous and rebellious Spirit should rise again among us, it is a Cause that deserves our warmest Zeal; it is a Cause in which all our Country's Blessings, all our Religious Rights, all our Civil Enjoyments, are involv'd. Oh! may every sincere Protestant, every honest *Englishman* be every day more and more convinc'd of it, and of the Happiness we enjoy under our present Government. May all the ungrateful Murmurings of peevish Men be turn'd into Applauses and Thanks to Almighty God, for the Blessings we enjoy in our present glorious Sovereign, and for the comfortable Prospect we have of their being perpetuated in his Royal Family to all Generations.

This will lead me to conclude with this short Exhortation, which this happy Day does particularly call for; That to our other Expressions of Loyalty to our King, we would join
our

our Prayers for that valuable Life which was
 on this Day given a Blessing to all Europe, and
 to these Kingdoms in particular: That God
 would be pleas'd to grant our King a long Life
 that he would support him under all the Difficul-
 ties of his high Station, and free him from the
 uneasy Weight which an ungrateful People have
 hitherto added to his Crown: That he would
 make his Life easy and happy; that neither Envy
 nor Malice may ever approach to disturb it.—
 Let his Enemies be cloth'd with Shame, but
 upon himself and his Posterity let the Crown
 ever flourish. Amen.

F I N I S.



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